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THE INVINCIBLE

EDITOR : VIMALA

MANAGING EDITOR : KAISER IRANI

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OBJECTIVE:

TO SHARE PERSPECTIVES AND EVALUATIONS ABOUT SCIENCE AND SPIRITUALITY AS WELL AS WHOLISTIC APPROACH TO ECONOMICS, POLITICS AND EDUCATION.

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THE INVINCIBLE

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NOTICE

The Invincible is being discontinued from January 1988

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CONSCIOUSNESS WITHOUT CONTENT

Vimala

Perception without reference to memory and without the content of thought as knowledge, is an encounter of Intelligence with the Unknown. Perception uninhibited by the content of experience and memory is an intimate contact with the unlimited and unmeasured reality.

It results in an unverbalizable awareness caused by the touch of the totality. It transcends even understanding which is and has to be grounded in words, i.e. verbalization. The whole physical body gets permeated by the horizontal vertical vibrations of Awareness. It is qualitatively different from the sensitivity of alertness. It is unrelated to attentiveness.

Perception free of thought and Awareness free of attention are manifestations of a new wholistic consciousness. It has no relation to consciousness as we know it on the mental plane.

The brain cells washed by the momentum of deconditioning that is brought about by the energy of Silence, are capable of containing the new awareness.

It is only the thoroughly cleansed neuro-chemical structure, which can contain the tremendously vital new consciousness.

It becomes possible to live beyond thought and function in utter freedom from the human past. In fact the past and future merge into the timeless Present, the eternal present.

Transcendence of Thought or Me is possible through a thorough cleansing. Emptying the content of Me, by observing it, seems to be possible. The act of reaction-free observation sets one free of the fetters of the past. Observation free from the strings of observer logically results in emptying the Me. That emptiness is silence.

It is possible to live in such silence. Movement of psycho-physical activity taking place in that state of silence becomes a movement of total cleansing from moment to moment. It is dying and getting born from moment to moment. Then you live without a sense of psychological continuity. You live and move in eternity.

Dalhousie
14-5-1987

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WHISPERS OF LIFE

VIMALA

Two gentlemen entered the room. One was stout, red-faced and broad shouldered. The other was tall, lean and a pale bearded face. They had brought Polish-English dictionaries with them.

The chubby stout person did most of the talking. He is 23 years of age and is studying computerised communication. He talked rather elaborately about what communication is. How difficult it is to express what goes on in one's mind. How words are used diplomatically to avoid exposure. But if one communicates honestly then the act of communicating results in the flowering of the inner being. The distance of the division between persons communicating disappears and there is only one movement of sharing life.

"Did he want to talk about anything else?" asked Vimala.

"Yes. Can intelligence released through meditation ever get blocked or destroyed?"

"It does not get destroyed. It can remain unmanifest or unexpressed if the instrument - the brain is damaged.

"Does the ego ever come back?"

"The ego is where it has been. it is not destroyed or killed. It cannot be killed. Its movement is used by the intelligence to express itself. The ego is no more the source of perception or responses. Does darkness come back when the dawn has taken place?"

"But the light of the Sun can get blocked by clouds?"

"No sir, it is not the sun which gets blocked. It is our perception with the limited senses, that gets blocked when there are clouds in the sky. The clouds do not affect the existence or quality of the sun."

Thus the conversation went on for an hour. The tall, lean, pale person has been a catholic monk twice in his life. Now

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it is over. He has been exposed to K's and V's books. It has meant being born again.

The talkative stout person said that he doubted Vimala's words.

"Go ahead. Doubt it, question its validity. Find out the truth for yourself." Not that I do not see the truth behind the words. But I am afraid to accept them as true.

We do not expect anyone to accept our sharings as absolute truth. We are fulfilled through the act of responding or of sharing. Please do not be apologetic. Tear every word down. Living requires a personal discovery of the meaning of life."

Warsaw, Poland
9-10-1986

THE FUTURE OF HUMANITY

Mikhail Gorbachev

Ladies and gentlemen, comrades,

The destinies of the world and the future of humanity have concerned the best minds in various lands ever since man first thought of the morrow.

Until relatively recently these and related reflections have been seen as an imaginative exercise, as the other worldly pursuits of philosophers, scholars and theologians. In the past decades, however, these problems have moved onto a highly practical plane. The reasons, I think, are obvious to every one present here.

The development and subsequent stockpiling of nuclear weapons and of their delivery vehicles beyond all reasonable bounds have made man technically capable of terminating his own existence. The simultaneous accumulation of explosive social material in the world, and attempts to continue tackling forcefully, with Stone Age methods the problems of a cardinally altered world make catastrophe highly likely in political terms as well. The militarisation of mentality and of the way of life weakens and even removes altogether any moral inhibitions with regard to nuclear suicide.

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We have no right to forget that the first step, which is always the most risky, has already been made. Nuclear weapons have been used against human beings, and used twice. There are dozens, I repeat dozens, of recorded and acknowledged moments when the possibility of using such weapons against other countries was seriously considered. I am not saying this by way of criticism or condemnation, though they are more than merited. I am saying this to stress once again how close mankind has come to the point-of-no-return.

The first world war shocked contemporaries for its unprecedented scale of destruction and suffering, for the brutality and technical impersonality of the process of annihilation. But appalling as the wounds it inflicted were, the Second World War surpassed its "records" many times over.

One strategic submarine today carries a destructive punch equivalent to several Second World Wars. There are scores of such submarines and their nuclear systems are far from being the only ones. The imagination is powerless to envision the hell and the negation of the idea of man if any part, however small, of the present nuclear arsonal is used.

The second world war (like the first) was followed by attempts to arrange the world in such a way as to preclude repetition of the wholesale slaughter of peoples. Although these attempts have not quite lived up to the expectations, they have nevertheless left some peace. There is the United Nations Organization. There are regional and other structures for state-to-state and public contacts, structures that did not exist before. In brief, the political search or ways of breaking the world community out of the vicious "logic" that resulted in the world wars, continues.

A nuclear war would leave no problems, and there would be no one left to sit at the negotiation table, let alone the negotiating tree-stump or stone.

There would be no second Noah's ark for a nuclear deluge. Everyone seems to understand this. So it is time to realise

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that we can no longer expect things to take care of themselves. International contacts and the policy of governments and states have to be brought without delay into line with the realities of the nuclear age.

The question stands like this: either political mentality is geared to the requirements of the times, or civilisation and life itself on earth may persish.

In all human affairs, and especially in international politics, we should not for a moment forget the currently dominant contradiction between war and peace, between the existence and non-existence of humanity, and we must work to resolve it in good time in favour of peace.

This requires us to seek out, foster and share with each other all the best that history has produced, to look for new creative approaches to chronic problems.

The very survival, and not just progress of the human race, depends on whether or not we find the strength and courage to overcome the threats hidden in the modern world. We believe that there are grounds for expecting so.

A notable feature of recent decades has been that for the first time in its history mankind as a whole, and not only individual representatives, has begun to feel that it is one entity, to see global relationships between man, society and nature, and to assess the consequences of material activities.

This feeling did not come alone, it has brought with it a struggle to remove the nuclear threat. And it cannot be denied that it has already become a great moral and political school in which the masses of the people and whole nations are learning the difficult but necessary art of living in peace with each other, of striking a balance between general and particular interests, of looking at the present and future boldly, square on, of comprehending them and, in doing so, drawing due conclusions for action.

(From an address to participants in the International Forum for Nuclear-Free World, for Survival of Humanity, February 16th, 1987)

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INTERPLAY OF LIGHT AND ATOMS

A trapped ion blinks on and off and each blink is a quantum jump. It is a striking illustration that things occur discontinuously in nature.

SCIENTISTS have finally witnessed the proverbial quantum jump.

This instantaneous switching between energy levels in the atom has become an indispensable part of the dogma of modern physics—the ultimate declaration that nature is discontinuous in its core, more like a staircase than a ramp. As a real phenomenon it has always been too fleeting to detect.

But now the quantum jump has been observed in the laboratories of three teams of physicists, working independently in the United States and Germany. In one case it appeared, visible to the eye through a jerry-built microscope, as a single, shining atom blinking on and off.

Frantic competition

The observations, ending what one of the physicists called a 'frantic competition," were reported almost but not quite simultaneously by teams at the University of Washington, the University of Hamburg and the U.S. National Bureau of Standards in Boulder, Colorado.

The experiments required newly developed technology as well as a special ingenuity in probing ghostly events at the cross-roads of matter and energy.

The new technology creates 'traps" from electrical fields, allowing an experimenter to isolate individual atoms in a small, vacuum chamber. The scientists suspeneded these atoms in space, damping their motion and thus cooling them to a temperature of a few thousands of a degree above absolute zero. And they energised them with laser light to produce the jump.

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Since 1913, when Niels Bohr, the father of quantum mechanics, put the idea forward as a mathematical convenience, physicists have accepted it so completely that they can no longer imagine a universe in which atoms glide continuously from one energy level to another.

Nevertheless, the ordinary mob action of atoms moving en masse has always hidden quatum jumps amid average, statistical behaviour. So the first actual observation of discrete behaviour in individual atoms comes as a dazzling peice of confirmation.

"You have the ultimate unit doing the dance all by itself —that's the beauty and elegance or it," remarked Dr. Sidney D. Diell, president of the American Physical Society. "We always have to challenge our beliefs experimentally, and to be able to hold - one or two atoms and see the transitions - that's an experimental *tour de force*."

Like other catchwords exported from science into plain English, "quantum jump" has acquired a second meaning, usually denoting a leap that is big. To scientists, quantum jumps are tiny but indivisible and sudden—an atom can shimmy and wiggle at one energy level or another, but not in between.

Dr. Bohr found quantum jumps to be necessary in making a workable model of the atom. The idea was unpleasantly unlike the physics of everyday experience. But physicists in the 1920's and 1930's found that they could make use of it without necessarily believing in its physical reality.

"The atom is in one state and moves to another, and you can't picture what it is in between, so you call this a quantum jump" said the Columbia physicist, Dr. I. I. Rabi, one of the original contributors to the theory. "In quantum mechanics, you don't ask what's the intermediate state because there ain't no intermediate state. It passes from one to the other in God's mysterious way."

Once the idea of indivisible quantities entered physics, it spread rapidly. The discreteness of quantum jumps proved to

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be linked intimately to the discreteness of radiated energy such as light, which turned out to be not so much as waves but as particles—quanta.

Thus, quantum jumps are part of nature's constant interplay of light and atoms. When an atom absorbs a particle of light, a photon, the atom's energy rises to a new level. When the atom drops back to a lower energy level it emits a photon.

Discrete Jumps

Dr. Bohr adapted the basic idea of discrete jumps from Max Planck, who discovered in 1900 that he had to use indivisible quantities to account for the sharply defined frequencies of light radiated by hot substances. For Dr. Bohr, the notion of indivisible energy levels helped explain, among other things, why electrons in the atom did not simply give off all their energy and spiral into the nucleus. The notion worked, and it continued to work even after physicists discarded other guesses Dr. Bohr made about what atoms might be like.

"The idea of this indivisibility of the quantum, that you can't take half a jump, gained in importance, but Dr. Bohr never believed these models literally," said Mr. John L. Heilbron, a historian of science at the University of California at Berkeley. "Some of his disciples took them much more seriously."

In any event, such a thing could never be seen in ordinary matter, ensembles of uncountably many atoms, each bouncing continually from one energy level to another. Only in the last decade have scientists developed the atom-trapping techniques, opening the way to experiments that were inconceivable before.

"When you cool atoms so much, it gives rise to the possibility of investigating not only a single particle but a particle that is almost at rest," said Mr. Peter E. Toscheck, a member of the team at the University of Hamburg. "You ask yourself what can you do with a single atom that you cannot do with a big ensemble of atoms."

But even when a single atom can be isolated detecting quantum jumps remains tricky. Experimenters run up against

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some of the other nasty and paradoxical features of modern physics. For one thing, it is impossible to measure a quantum state without disturbing it, a feature of what has come to be called the uncertainty principle.

So a year ago, when Dr. Richard J. Cook and Dr. H. Jeffrey Krimble first publicly suggested the possibility of detecting quantum jumps, they set off a debate among theorists. Some felt that the actual switching from one energy level to another would not be seen.

Superposition

Quantum theory tends to deal only with the probabilities of subatomic events. The theory cannot say when an atom will emit a photon; it only can say how many photons are likely to be emitted within a given time. So theorists presented with an atom moving rapidly back and forth between two states, often think of it as if it were in a combination of the two states, a 'superposition' of states.

"There was much hullaballo about all that," said Dr. Claude Cohen-Tannoudji, a French theorist. But the new experiments have found a way of detecting the individual states and the jumps between them, using a scheme first proposed in 1975 by Dr. Hans Dehmelt, a physicist of Washington University.

The idea was to create a system with three possible energy levels, choosing a type of atom that could be pushed from its lowest "ground state" to one of two higher energy levels. Two of the experiments used an iron, or electrically charged atom of barium and one used mercury.

Excited by light, such an atom will jump to one or the other of the upper levels, absorbing one photon. Then a short time later, it spontaneously emits a photon and returns to the ground state. Which level the atom jumps to depends on the type of light it happens to absorb.

Bombardment with photons

The key to the scheme is that the average time the atom waits before jumping back down to the ground state is drastically different for the two upper levels.

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At one of the levels, the wait is extremely short. So when the atom is bathed in light, bombarded with photons it jumps up and down 100 million times a second. Since each downward jump gives off a photon, the atom becomes fluorescent, shining with a visible brightness. The jumps, though, cannot be distinguished because they come so rapidly, the shining appears steady.

The other level trades brightness for much longer, and therefore perceptible, intervals between jumps. It is many times more stable—a bariumion that has jumped up to this state will wait, on average, more than 30 seconds before returing to the ground state and emitting its photon.

This lone photon cannot be detected. But the experimenter can tell when the atom has made the second kind of jump, because then it is no longer available to make the faster kind. To the observer, the shining light blinks off. Then, when the atom returns to the ground state, it can begin fluorescing again and it blinks back on.

The University of Washington team—Dr. Warren Nagourney, Mr. Jon Sandberg and Dr. Dehmelt—made a microscope out of a Nikon camera lens and an eyepiece to watch the transitions. The atom looked like a faint blue-white star.

"You have to hold yourself steady and look for minutes at a time and then you'll see it switch," said Dr. Nagourney. "You see the trapped ion blinking on and off, and each blink is a quantum jump. It's a striking illustration that things occur discontinuously in nature."

The physicists at the University of Hamburg were Dr. T. Sauter, Dr. W. Neuhauser, Dr. R. Blatt and Dr. Toschek. On the Boulder team were Dr. James C. Bergquist Dr. Randahl G. Hulet, Dr. Wayne M. Itano and Dr. David J. Wineland.

"When we first embarked on this we really thought we were without any competitors," Dr. Bergquist said. "Anyway, these are very beautiful experiments—the fluorescence just turns off, you can see it by eye and there isn't any ambiguity about it."

—New York Times

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A HOMOEOPATH ON GOD AND DRUGS

The finest thing is not to forget the influence of the divine power above.

Dr. Bryant : I have tried since I have been here to show you the connection between physics and our remedy and the physics and human body. I have strange things to tell you and that is the connection between physics proper and God himself. That comes about in a very unusual way.

I met with Professor Ringastrom of Chicago and I was talking to him about this energy. He is not a homoeopathist. He is a physicist and has been physicist and a materialist all his life and the more we delved into this question, the more he tried to get it clear to me just what this connection is.

This is what he said: We live in the universe and we consider the universe a great something but there is after all a limited space. In spite of the fact, we look upon our sun as such a great thing, yet in this universe, small as it is, there are suns thousands of times larger than our sun. The little planet in which we live is not visible at all in the great universe. Beyond this universe is something that he described as an unlimited space and in this unlimited space arise the cosmic rays. The cosmic rays are spirals and they come down through the unlimited space and as soon as they strike our universe they are converted for the first time into electromagnetic rays. It is the electromagnetic rays that keep our sun going. Otherwise, it would have gone out millions of years ago. It is electromagnetic rays that give our vegetables their strength, our vegetables give us strength, and therefore we are a result of cosmic rays. He got that far.

I said, "Now, Professor Ringstrom, I understood you the first time, I have still got a sun. Now I want to know, please explain to me where the cosmic rays come from?" With that he turned to me and said, "Doctor Bryant, there is but one explanation and that is God."

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He said, "I have been a materialist all my life and I am acquainted with many of the prominent physicists, all over the world and we are all agreed that there is God."

For the first time in my life, from the stand point of physics, I was able to connect God in a different way than I had ever connected it before.....

(Courtsey : The Homoeopathic Heritage)

A PEACE PILGRIMAGE

By Judy Conrad

IMAGINE! It is sunset. You are atop a not-so-old volcanic mountain, 4,000 feet on the edge of a cloud forest. The lush green slopes slant curvaceously towards the sea. The silver sea is shimmering 50 miles away amidst the rolling misty clouds, enshrining this moment. There is a gentle tropical breeze whispering among the banana and orange trees. You hear the sound of toucans, quetzals, and bell birds calling to each other, heralding twilight and rest. In the subtlety of the human mind you can hear the sounds of the waterfall where you dangled your feet today. The delicate fragrances of a birthing Mother Earth mingle together – damp verdant pastures and decaying leaves of the forest. The lightning bugs begin their twinkling dance as the last golden rays drop below the horizon. In the meditative silence you realize there is always a sunset somewhere on our planet. Nicaragua is only 25 miles away. But there are no sounds of war – only the most compassionate and long-awaited tranquility you have known in years, perhaps ever. This is only one of the images of Costa Rica I will hold clearly in my mind's eye.

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Costa Rica with its sensual Latin flavor has embellished the ideals of a true democracy. A country whose presence is a living symbol for the U.S. and the world a symbol of how to "beat swords into plowshares and spears into pruning hooks." She is the only country in the world whose constitution prohibits a standing army; the country which established the United Nations University of Peace on her soil; introduced the UN resolution to make 1986 The International Year of Peace; and, was nominated for the Nobel Peace Prize.

This tiny country, the size of West Virginia, with a population of 2.5 million, boasts of having more teachers than policemen, as evidenced by a 90% literacy rate. The mystique of equality seems to have economic validity as a "classless society" where 90% of the people are considered middle or working class. Health care and education are provided by the government as an inalienable right of the people.

The last revolution occured in 1948. This revolution of 600 university students and intellectuals toppled a government that had refused to step aside for its democratically elected successor. After this revolution all standing armies were abolished by the new constitution. Today national elections are like a celebration of the national spirit. "Ticos", as they name themselves, even have a holiday to celebrate their diversity and amalgamation of the three dominant races – Indian, Black, White. Strolling through a San Jose park on a Sunday afternoon, listening to the National Band, I was struck by a lightning bolt of insight: perhaps this is a new race of people. This was reflected in the faces of two children whose mother eagerly agreed for me to photograph them: capturing the trust, lack of fear and "pura vida" in their creamy tan complexion, thick-dark-wavy hair and blue eyes.

Costa Rica's President Oscar Arias took office three weeks before I arrived in May. He walks, talks and socializes among people in shirt sleeves – with no bodyguards. He spoke to the UN General Assembly September 24th. The following excerpts appeared as an editiorial, in **The Tico Times**, the weekly English-speaking newspaper:

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"I come from a country without arms. Our children have never seen a tank and don't know what an artillery, a helicopter, a warship or a cannon looks like. Parents and grandparents explain to young people the curious architecture of some schools, in stories that testify to the fact that, many years ago, those schools were fortresses.

"I come from a small country that enjoys a century-old democracy. In my homeland, none of its children, man or woman, knows oppression... mine is a land of liberty...

"I come from the oldest democracy in Iberoamerica. I bring here the joy of a nation that sees, as the only hope for peace in the Americas, that democracy, with justice, should come to reign throughout its geography...

HEALTH AND HUMANITY

Dr. Larry Holden

When a body is in good health, responding naturally, positively, and healthily to life's requirements, there is no need to pay attention to the positivity of that body, only to do what is required to sustain that healthy, natural state such that a human being can continue to serve the whole. When, or if, any part of that body is ill, the requirement is that one pay attention to that illness and irradicate it at its true root. eliminatiing the **Cause** of the dis-ease. Our body of humanity is will and diseased. Cancer, war, **Aids**, isolation in so-called human relationship, etc. are the symptoms of that disease. Ignoring the disease and focusing on the beautiful things occurring in it does not cause the disease to disappear, only to become more widespread, due to neglect and insufficient attention to the **Cause**. Those who search after positive events and happenings to avoid experiencing the depression they feel when they actually look at the dis-eased state of humankind without any illusion or distortion may actually be the ones responsible for the continuation of the diseased condition, since it is they who refuse to accept the responsibility of performing the radical surgery necessary to remove the disease at its ROOT, preferring instead to find solace by pointing out that there are still many parts in the diseased body that are still healthy.

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TRAVEL DIARY

Kaiser

1987 was Vimalaji's 25th year of visiting Europe. The visits had begun in 1962. At that time Vimalaji had been visiting Saanen to listen to Kirshnaji's talks and was living at the same guest house as the Frankenas. Mrs. Frankena noticing Vimalaji busy writing every day asked what was being written and to her great joy and surprise she discovered the beautiful poems Vimalaji had been writing. Mrs. Frankena began sharing them with otner friends and a small group would, thus meet to hear the poems. After the Saanen camp was over Mrs. Frankena invited Vimalaji to visit Holland and there for the first time in the living room of the family Frankena in Hilversun the gatherings began which were latter to develop into regular meditation camps in Holland. The first book of poems "The Song of Life" was published which was followed by a book of the talks and was later to grow into Vimala Book Fund, publishing 13 titles in English and 5 in Dutch, founded and managed by Mr. Frankena.

This year there were 225 participants at the Meditation camp held at Hooven in the South of the Netherlands at a Franciscan Seminari. The Frankenas and friends had been in search of such a large place which could accommodate at least 200 people, something very difficult to come across in Holland. The uniqueness of the camps has been the fact that all the participants live together for the duration of the camp. Living together, working together, eating together, a feeling is born among the participant enquirers of true comradeship of fellow travellers.

Participants had come from 12 countries, majority of them being from Holland (175), others being from Germany (12), England (11), Scandinavia (9), Belgium (6), Switzerland (8), Italy (2), France (1), Brazil (1), and Poland (2).

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The Meditation Camp was for 9 days, the theme of the camp being "Spirituality in daily life." The participants began the day with yoga taught to them by Mr. Barabino of Yoga and Ayurveda Centre in Italy. At 9:30 they would sit for 1/2 hour of silence with Vimalaji followed by a talk. The campers would get together in groups in the afternoon and formulate questions which were given to Vimalaji and the next day's talk would be woven around the questions asked. In the afternoons' Vimalaji gave personal interviews at least 4 a day and again at 4:30 there was a session of silence. In the afternoon the campers had a chance of hearing the day's talk again and in the evening of watching a video or musical evenings were organised.

The Meditation camp was followed by a 5 days' Silence Camp. This was the first time a Silence Camp had been organized in Europe. There were 110 participants for the camp. Through out the 5 days the participants observed total silence with the exception of talking once a day during lunch. There were 4 sessions of 50 minutes each of sitting in silence with Vimalaji and once a day Vimalaji would reply to questions put by participants on silence.

During the camp Mr. Barabino informed the participants of the formation of a Friends of Vimala group in Italy and of the programmes organized for 1988 in Italy. Any interested inquirers who wished to cooperate in the work were welcome. Mr. Morgan Hoff from Norway wrote confirming Vimalaji's visit to Norway in 1988 and of the forming of a Friends of Vimala group in Norway with a center where serious inquirers could come to stay and study. Friends from Holland, Italy, England, Spain, South America, Germany got together to discuss how the Friends of Vimala Groups in all the different countries could cooperate more with each other and if perhaps a loose brotherhood of "Friends of Vimala" could not be formed. Friends had come from Poland inviting Vimalaji to visit Poland again in 1988. Mr. Lessue had come from Brazil requesting Vimalaji to visit Brazil in 1988. At the end of the camp it was decided that another meditation camp would be held at the same center at Hooven next year in Holland. A committee of young friends would help the family Frankena in organizing the visit.

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Vimalaji had visited France in 1968 on an invitation by Rene Fourere to give talks in Paris, Marselles, Monti Carlo, Niece. Mme Elly Rocquette had accompanied Vimalaji in her tour of France. After 20 years Vimalaji accepted the invitation from a small group of inquirers to hold a meditation camp in the south of France at Sant de Cruz near Die.

On 21st August we arrived at Lyon international airport around 12 noon. At the customs check in counter the police wanted to investigate our visas further and took us away to the police station in the airport. The organizers who had come to fetch Vimalaji wondering where we were, making inquiries found their way to the police and though they tried to put in a word and explain the situation it did not have any effect on the police. So we sat down on the benches provided and waited patiently till they presumably made some phone calls to Paris and Delhi ! While waiting we ate some snacks brought for us and wondered what we should do next. After two hours of keeping us waiting they suddenly came out of the office and handed back our passports and tickets and said we could go. In all the years of travelling Vimalaji says' she has never had such an experience -a most unfortunate experience on French soil.

It was a 1½ hour drive to the campsite. It was a very hot and humid day reminding one of Indian summers. July and August are the holiday season in France and we were told all Frenchmen go on a vacation then. The highways were lined with rows and rows of stalled cars as if to prove the point The campsite was an old stone building renovated and run by an association of young people who are helped by the government to live in and maintain such old buildings. It could not accommodate more than 40 people so the other 25 participants were camping in the camping grond provided. There was a large hall where the talks were given. There was a talk given by Vimalaji in the morning with French Translation provided after the talk. In the afternoon the participants prefered to have a question and answer session rather than personal interviews, so Vimalaji took up the written questions

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in the afternoon session. The sessions were proceeded by half an hour of sitting in silence. During the question and answer there was simultaneous translation into French.

The organisers had invited an Indian sarod player to hold concerts for the participants for the last three nights.

At the end of the camp all were asking when the next camp would be in France, but as Vimalaji has decided to cut down on travelling to different places in Europe it was suggested that enquirers from South Europe could attend the camps in Italy, the enquirers from North Europe in Holland and from Scandanavia in Norway.

The Union of European Yoga Federation had been inviting Vimalaji since three years to address their annual gatherings at Zinal, Switzerland. Vimalaji could accept only this year. So she went to Zinal after the French camp on 29th August.

It was a five day conference att ended by 575 yoga teachers from 40 countries of the world. There was one talk scheduled for Vimalaji but some participants had been to Vimalaji's camps and requested if Vimalaji would sit in silence with them. The word soon got around and over 100 inquirers would meet every evening to sit in silence with Vimalaji and then put questions on Silence. After Vimalaji's talk many of the different yoga federations requested Meetings with Vimalaji, but it was not possible to meet with all the groups., though one meeting was granted to the Finnish group. Also the organisers requested that Vimalaji give another talk. The talk had electrified the audience and people were keen to know more about this aspect of Raja Yoga. Interviews were requested by editors of the different Yoga journals wishing to give their readers more information on Vimalaji and her approach.

During the visit to Zinal, Mr. Rivetti and Mr. Barabino of Villa Era, Italy met with Vimalaji and finalised plans for opening the Center for Holistic Living in Italy.

On 5th September we left for Saanen where Vimalaji was invited for a rest by Family Frankenas in the same chalet where they had first met Vimalaji 25 years ago.

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TALK IN SRI LANKA

Vimala

First of all why are we here? Why have we come to this beautiful and serene place? Have we come here for relaxation, for enjoying the company of one another or have we come with some inquiry in our minds? I presume that we have not come here to relax or enjoy the beautiful surroundings. We have come here with something serious in our minds. I presume this is a religious gathering - Inquirers of what true religion is, what true spirituality is? So we are inquirers. And fifty persons will be focussing all their energies on this inquiry.

It seems to me that religion implies love, liberty and fraternity. It is a planetary religion, without which the beings inhabiting this planet will not be able to survive. Religion is something that sets us free of animal instincts, tribal instincts, drives and tendencies lingering in our biological structure. So perhaps we have come to look within and find out if there is love, the inner freedom or liberty and if there is that spontaneous inclination for friendship which leads to brotherhood or fraternity.

In this enquiry we will be co-operating with one another first on the level of physical existence. All of us are living under the same roof and we will be moving around. Presence has a language of its own. So we will learn to move around without causing any disturbance to our fellow inquirers whether we are in our rooms or moving around in the dining room or conference room or the compound around the building. Physical movement can have its own beauty and dignity. So, that will be one way of co-operating with one another.

Then we will be co-operating with one another, on the verbal level. We shall speak for sharing and not for gossiping. We shall verbalise or speak if we want to say something

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about the inquiry, about the talk given or the question-answer session. So all verbalisation during the next 4 or 5 days will be relevant to the basic motivation which has brought us here together. There will be temptation to talk about worldly affairs-social, economic, political problems etc. that may be hanging heavily on our minds. But we have not come here for that. We have come here for something deeper than that. So if at all we want to talk with one another in order not to damage the vibrations of one pointed energy, let us talk if and when it is necessary to share with one another the understanding or the difficulties of the talks and discussions. There will be co-operation on the verbal level when we sit here in the morning for a talk and in the afternoon for question-answer session.

Thirdly there will be mutual cooperation through non-verbal communion. That non-verbal communion takes place when there is friendliness in heart - not feeling superior to the other and when there is no effort to compare oneself with others. Comparison is the poison, that destroys comradeship; that destroys brotherhood; that destroys the sense of belonging to one another. So let us not compare ourselves with any one among the group or anyone outside the group. Let us have non-comparative approach to oneself. Otherwise in the very details of life one goes on comparing - another person sits erect and I cannot! The other person can sit quietly and steadily for one hour and I cannot do it even for ten minutes! The comparison goes on.....I require more food and the other person requires less. Or I require less and the other requires more! You know, every time 2 or 3 persons get together and there goes on this inner occupation - pre-occupation with comparison. Such comparison can be in relation to food, clothing or verbalization in asking questions. So non-verbal communion requires, my friends, the austerity of a non-comparative approach to oneself. Please do not evaluate yourself for the next five days. Don't compare with anyone. Don't evaluate, don't judge youfself. Just let us be. For the next five days let us be together in our spontaneity, in our simplicity.

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In order to find out what love is, what freedom is, or what the essence of companionship is, brotherhood is, it will be necessary, won't it be, to touch and feel the substance, the essence of life? Unless we can touch the substance of life, unless we can sense and feel the essence of life, unless we can contact the reality of life, we will not be able to understand it. So, how shall we contact, touch, sense or feel the reality which may contain the secret of love, the secret of freedom, the secret of belonging to one another, the inter-connectedness, or inter-relatedness?

On the material-physical level it is easy to reach out towards life because the sense organs see life as objects-having different forms, colours and shapes, sense the solids and the liquids: you feel the outer crust of life which seems to be consisting of forms and solidity, of shapes and colours. It can be touched: you can be in contact with it; you can be in communion with it. You can have a relationship with it on the physical level provided one keeps the body sensitive, healthy and alert to do it. If the sense organs are not kept healthy you may miss the object that would touch it - you may touch a part of it and you may miss the other part of it. To feel the colours you need a sensitivity of the eye, the alertness of the eyes and the sight contained in the eyes, to take the nuances and shades of colours in one sweep of perception. That requires, you know, the sharpness, the health and the sensiitivity of the eye.

To listen to a word and the sound which the word rides and the nuances, the undertones, the overtones of the sound, you require a sensitivity. If you are not attentive, if you are not alert, then you will miss parts of words and sounds, the beauty of accent, intonation, pronunciation and the dignity of grammar. We may hear words, To hear words and to listen to words and to feel their meaning - these are two different things. Hearing may be an involuntary, biological process. But listening is a beautiful act that human being is capable of. So you require a biological system that is sensitive and alert. Ever alert, ever fresh to receive in one sweep of

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perception the totality of the unit that you are perceiving optically or with the auditory nerves - whether you perceive through the ears, through the eyes or through the touch. So, please do see this - that religious life requires the beauty of a sensitive and alert physical structure. If you overfeed the body, under - feed the body, over-sleep or under - sleep the body, if the biological structure is tortured with innumerable tensions and pressures created by the mind then even this contct with the so-called visible material worlds will not take place.

This is not an illusion - the world that we see around. it is perhaps the crust, the shell, as you have the skin of the fruit. The skin of the fruit is not for eating, but it protects the juices within the fruit. The skin is as important as the inner pulp of the fruit. So this contact with reality on the physical level is as important as the contact and communion on the subtler levels. But the tangible and the visible part of the universe of the cosmos is not the essence of reality. It perhaps protects the essence. It preserves perhaps the essence. So we have to proceed in order to understand life and feel its beauty, its grandeur, its majesty. We have to proceed from the visible and the tangible to the intangible and invisible. And how does one relate to the invisible and the intangible? The gross senses and the sense organs are incapable. They can feel a form or they can touch an object but in order to relate to the energies contained in the objects, in order to relate to the meaning concealed in the forms, innumerable energies concealed in innumerable variety of forms, it is necessary to have a sharp competent sound brain; to have a healthy brain that can go through this complex activity of receiving impression, sensation, converting it into an electrical impulse, interpreting it according to your knowledge and reacting to that interpretation – all this goes on through waking consciousness. So, the brain has to be educated to cognise the objects, to interpret them according to the cultural upbringing and education, according to the knowledge and experience inherited and acquired. So the cerebral organ, the brain, has to be kept in a fresh, alert and healthy condition. These are all requirements of a religious life.

The Retreat House
Lewella Kandy
19–1–1987

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QUESTION–ANSWER SESSION AT BLUE MOUNTAIN SCHOOL, OOTI SOUTH INDIA

BND: I wish to thank Vimalaji for kindly accepting to be with us this evening at our staff meeting. Having listened to her some of us felt it would be a good idea to invite her amongst us as a friend and colleague concerned with the same fundamental issues of life and living as we are concerned as educators.

VIMALAJI: I am privileged to be with you this evening at your staff meeting. Though I have never been myself an educator in an institution, I thank you very much for inviting me to attend your meeting.

BND: Over the years we have taken up these fundamental issues both at the staff level and the student level and have tried to understand them as they have presented themselves in the life of the community here. And though we have been at it for some time, at the staff level we have been concerned lately with a lack of intensity or deeper communication amongst us educators and this, perhaps, has its own effect on the environment.

VIMALAJI: I would like to ask one thing. Do teachers join this school after understanding the true meaning of education and the implications of being an educator or they learn these things after coming here?

BND: Some came originally for a job but stayed on out of a regard for the place and its purpose. Many have recently joined because they have already felt the necessity for a more fundamental approach to life. Today almost all the staff is here for the fudamentals.

VIMALAJI: What do you mean by fundamentals?

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BND: We do see the issues we are faced with while living here. Usually we are happier here, but still we may have problems which have their root in our psyche. So we are always enquiring how we should approach those problems.

HS: I am afraid we have not answered Vimalaji's question. What do we really mean by fundamentals!

VIMALAJI: (Addressing Mr. Sardar) Sir, How do you look at it?

SD: Though one can see an undercurrent of seriousness in oneself one is what one is; I meet the students with the best of my ability.

BND: Would you say that we have not changed?

PNS: I question this whole idea of change. I wonder if there is really something which can be called 'Change.' But, of course, there is a state of learning.

HS: If we agree that there is a state in which learning about oneself is taking place, then change within oneself is also taking place simultaneously.

VIMALAJI: If one simply observes oneself then CHANGE COMES ABOUT. 'you' don't bring about change. I want to ask whether teachers here are dedicated to these two things: growth of the children plus educating oneself. There should be no dichotomy between educating others and educating oneself. The act of living is an opportunity for self-discovery The act of teaching inside the class and outside – on the games field, in the dining hall, etc. – is an opportunity and means for self-discovery. So do the teachers come here with a sense of responsibility or is the teacher trying to dominate the taught, throwing his or her weight around?

Educating oneself is really de-conditioning oneself. If we are de-conditioning ourselves by observing our conditionings and being alert to them then our affection, dedication and concern for the growth of children will do the rest. As educators we would see that our own conditioning does not cast its shadow on the face of the children.

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BOOKS BY VIMALA

No. English

1. Nijmegen University Talks 1970
2. ,, University Talks 1972
3. The Mystery of Silence
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5. Beyond Awareness
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QUICKEN THY PACE

Vimala

Come, come ye
Come one and all
And hearken please
To my beacon call

In my heart thy
anguish seeths
Only if ye care and thy ears lending
To thee all will I dare
tall of its ending

Listen with thy mind
And absorb ye
Perceive with thy intellect
and ponder ye
And let the all prevading awareness embrace thee

Poised and waiting
at the doorway of time and space
I beckon one and all
Come quicken thy pace
And partake please of my call

Come, come ye
Come one and all
And hearken please
To my beacon call

(Translated by Ajit from original Marathi poem by Vimalaji circa 1962)

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